

The Republican.

No. 1, VOL. 10.] LONDON, Friday, July 9, 1824. [PRICE 6d.

TO NEWMAN KNOWLYS, RECORDER OF THE
CITY OF LONDON.

LEARNED SIR, Newgate, June 28, 1824.
WE, the undersigned, being four of those fortunate men, who had the honour of appearing at the bar of the New Sessions House, Old Bailey, at the last Sessions, in the cause of *truth* versus *falsehood*, humbly presume to lay our case before you, hoping, from your *impartial* judgment and liberal mind, that on a second consideration, you will grant us the favour we ask. Having taken an equally active part in the publication of those beautiful and benevolent doctrines which we had the honour to defend before you, with our more fortunate fellow-labourers; we feel hurt, that we have not been awarded the same meed of praise. We allow, that we did not defend the cause with equal ability; but still, as our intentions were equally good, and seeing that we acted with equal firmness and resolution, and *to the best of our ability*, we feel ourselves entitled to an equal share of public notice, which we can alone obtain through your means. We do not tax you with partiality; no, Sir, we have too high an opinion of you to allow such an imputation to escape us; but we humbly beg to state, hoping you will not consider it presumption on our part, that we think you must have been misinformed, as to the comparative merits of those who had, on this occasion, the honour of attracting your notice. We, each in turn, came forward with equal boldness to propagate *truth*, and fill the gap of persecution. Picture to yourself then, Sir, how much disappointment we felt, when you allotted to us our share of public sympathy and praise, in so wide a disproportion.

The first of your humble petitioners had twenty-four shares, the second eighteen, and the third and forth *but six each*; making for the **FOUR**, *but fifty-four* shares: whilst

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THREE of our more *fortunate* brethren obtained *one hundred and eight*, making among those *three* just double what was awarded to the *four* less fortunate, though equally zealous fellow-labourers. We hope and trust, then, Sir, that you will take this into consideration as early as possible, and by making an addition to the favours we have already received, remove from us this cause of complaint, and set us on an equality with those who have now so much reason to look down upon us with contempt. If, Sir, you should consider that we are already amply rewarded, still consider the disproportion of the reward, and if you cannot make an addition to the whole amount by new indictments, may we not hope that on a reconsideration of our comparative merits, you will recal your past favours and more equally distribute them amongst us.

The present proportion of shares, as follows, three thirty-six, one twenty-four, one eighteen, and two sixes added together and divided by our number (seven) makes for each twenty-three, with one remainder, which you could either retain yourself, or bestow on him you thought most worthy. To this, Sir, we should think you can have no objection, as it will fully answer your own benevolent views and those of your *worthy* coadjutors, George Maule, Esq., and *Mister* Claudius Stephen Hunter; and we do not think, that either of our more favoured friends will make any serious objections to giving up a part of his present abundance (or we may say, superfluity) to his, at present, slighted and neglected brethren.

Be assured, Sir, that no words can describe the gratitude we all owe and feel for your past favours. The honour you have done us, with your *liberal* and *IMPARTIAL* conduct toward us, will be remembered as long as memory maintains her empire withiu us; and our pens shall hand down to posterity, in language as strong as we can find words to express it, the mighty and manifold obligation we have received, and for which we are indebted to your very superior knowledge of the *Common Law*, your love of *religion*, your high sense of *right* and *JUSTICE*, and your great regard for *LIBERTY* and *TRUTH*.

RICHARD HASSELL.
THOMAS JEFFERIES.
WILLIAM COCHRANE
JOHN CHRISTOPHER.

P. S. We hope, Sir, that you will not consider us too pre-

suming on your liberality and fatherly kindness, or taking too great a liberty in extending our plea for some of our still more unfortunate fellow-labourers. You must know, then, Sir, that at the same shop from which your kindness drew your present petitioners, there are several very deserving young men, who are doing the utmost in their power to make themselves worthy of your notice; and who, from their great zeal and very superior abilities, are well deserving and cannot fail to obtain, when known, a more than common share of your notice and protection.

TO MR. RICHARD CARLILE, DORCHESTER GAOL.

SIR,

London, June 18, 1824.

A NUMBER of individuals determined to unite their endeavours, in order to thwart the efforts of bigotry and superstition, and to obtain full scope for the developement of the important truths in the cause of which you have been so long a sufferer, have raised a subscription for the payment of your next quarter's rent. It is at their request that I write this letter to congratulate you upon the rapid progress which, to their knowledge, your doctrines are hourly making. The late trials, and, more particularly, the admirable defence spoken by Hassell, must delight every friend to the advancement of human reason. A similar exhibition, every session, if our enemies dare to persevere, cannot fail to hasten the downfall of the church, by exciting the abhorrence and detestation of every enlightened mind in the community. Much as bigots have always been noted for their blindness; I am afraid that they will be alarmed and desist. Whatever course they may pursue, they tremble for the result. If they do not persecute, they feel that, by free discussion, your doctrines will ultimately triumph: this they attribute, not to its real cause—the all-prevailing influence of truth, but to the *proneness of mankind to evil!* If, on the other hand, they do persecute, they must see, unless indeed they are more besotted than even I can suppose them, that they are doing all in their power to promulgate the doctrines which they dread, not only by giving them increased publicity, but by enlisting the sympathies of many against themselves. It has frequently been remarked that the dominion of falsehood and ignorance has always been supported by persecution; while the arm of the law has never been resorted to for the diffusion of truth and information. Persecutors, therefore, necessarily offer *prima facia* evidence in favour of their adversaries. They are

not insensible of this, and they know, too, that this is the common opinion of the world; but to reflect upon it only adds to their rage and mortification.

Like many other young men, brought up in the creed of my parents, I neither had the means, nor the inclination to examine the grounds of my belief. I believed what I had been taught to believe. The idea of doubting, where persons older and wiser than myself doubted not, never entered my mind. To be wanting in faith, besides, I was told was criminal in the highest degree. Accordingly, I was perfectly orthodox—very good and very ignorant—till 1819, the year of your trial. The reading of your Defence convinced me of the necessity of examining for myself. I was sensible that the difference between eternal happiness and eternal misery, was too tremendous to be trifled with, for a moment. And in my private meditations I often thought, “what merit can I derive from a particular faith, if my only reason for entertaining it, is, because, I was taught so by my father? Have I not made myself master of the means by which to gain temporal happiness, and am I to be negligent of the means of acquiring that happiness, or of avoiding that misery which are to last for ever? If there is any truth in the doctrines which I believe, well may the Lord dismiss me to a state of eternal punishment, should I be incapable of shewing that I had exerted myself to the utmost to distinguish the right creed from the wrong—to select the *only true* religion from the various, and conflicting, dogmas current in the world. And surely, if I fail in discovering the truth, provided my search be careful, and my design honest, he cannot be otherwise than merciful.” It is almost needless for me to add, Sir, that the result of my examination has been, that all religions which ever have existed are false; that they have arisen out of the ignorance and fears of mankind in barbarous ages, when human beings were comparatively but little raised above the state of brutes, and that they have since been inculcated and upheld by interested and designing men;—that we have not even a shadow of evidence for supposing that there is a God, or a life hereafter; and that if there is a God and a life hereafter, such a life must inevitably be one of happiness, if the God is perfectly benevolent: for a God of perfect benevolence never could think of tormenting beings for actions in a state of existence into which they were called, without their own consent or consciousness.

My happiness has been so much increased since I divested myself of all doubts, and my knowledge of the science of moral and political philosophy so considerably improved since I learnt to separate it from the vague and crude stuff, ingrafted under that name, upon Christianity, that I consider it a duty to assist in enlightening every body whom I may meet. Within this year I have been particularly active, and you may judge of my success when I tell

you that eight of the subscribers, in whose name I write, were Christians six months ago. In short, I have never found a person willing to read and investigate who has not in the end come over to my way of thinking. My invariable request is: "Take nothing for granted—neither believe me nor any body else—but read and judge for yourself, and I shall at all times be willing, if you wish it, to state my opinions with the reasons on which I entertain them." Most of my converts are equally active in imparting their newly acquired knowledge to others; so that with the aid of your publications, and the general increase of education and intelligence, we may expect to see 'ere long the Christian religion as openly laughed at, as any of the mummeries which preceded it.

I have only now to add that it is the earnest request of my brother subscribers, and myself, that you will pay all the attention to your health, which is compatible with the situation in which you are placed. We are in hopes that no hasty resolutions formed in moments of irritation will deter you from doing that which prudence and mature reflection would dictate. You must be aware that your enemies would be glad to get rid of you by any means; and, that if they could compass your death without exposing themselves to the *legal* charge of murder, they would not hesitate to do so. Next to your death there is nothing they can desire more than to degrade you in the eyes of the world. For this purpose any unguarded expression from you will be eagerly caught at, and repeated to your disadvantage, without any reference to the oppression and petty tyranny, by which such expression may have been excited. Mr. Peel's conduct in the House of Commons is sufficient proof of the existence of this *Christian-like* and charitable feeling. Your aim, therefore, should be to shew how superior in every respect your conduct is to that of your pious persecutors. A Christian according to them never can be immoral, for, in addition to the standard of morality being fixed to suit their own convenience, if he should happen to transgress, he is no longer a real but merely a *nominal* Christian. A very different kind of sophistry, however, is applied to infidelity. If an infidel transgresses, he does so *because he is an infidel*. The good and the bad cannot be divided into real and nominal infidels. I shall, perhaps, one of these days, devote myself more particularly to the exposure of the various evils inflicted upon this country under the sanction of the Christian religion.

LETTERS FROM THE REV. ROBERT TAYLOR,
THE DEISTICAL CLERGYMAN OF THE ES-
TABLISHED CHURCH!

THE readers of the Republican will recognize this gentleman, as the one lately persecuted in Dublin. His arrival in London may be hailed as an important accession to the Anti-Christian cause. We will not quarrel with Mr. T. about tenets. It is enough for all purposes of present utility, that, in his operations, and in his mind, he is and will be an *Anti-Christian*. As far as The Republican can be made the medium of doing it, we shall bring this Gentleman fully before the British public. It seems as if we are to have a Deistical Church! Well, it will do for the present, so as we have no tithes nor forced support with it.

EDITOR.

TO MR. R. CARLILE, DORCHESTER GAOL.

DEAR SIR,

June 5, 1824.

THOUGH I am a clergyman of the Church of England, in full orders, a graduate of the University of Cambridge, have been for several years a sincere and very popular preacher of the evangelical doctrines, and have never incurred at any time, nor deserved any sentence of ecclesiastical censure—and therefore will never yield, nor suffer to have wrested from me, the *indelible* character of priesthood; the resignation of which on my part, or the seizure of which by our opponents—would be taken to imply some moral culpability, or that there was something in me, that I might wish to conceal—I dare openly avow, that I am your friend, that *I am an unbeliever in the Christian doctrine altogether*, and that from my soul—I look on Christianity to be the greatest curse that ever befel the human race, and to oppose and counteract it by all possible means, the greatest duty incumbent on every wise and good man; in which duty, with God's help, you shall not see me failing. But we must adjust means to our end, and adapt our operations to circumstances—our end is benevolent, we seek to promote the happiness of our fellow creatures—we oppose only that dogmatism and tyranny, which have occasioned the misery of millions of our fellow creatures, and which never yet gave a real satisfaction of heart to their equally-to-be-pitied oppressors.

Then let us not contend with their weapons—let us not become dogmatical ourselves.

My own experience would condemn me, should I ever express a sentiment of triumph or exultation, over those many sincere and good hearted men, whom I have left in the bondage from which it is my happiness to be emancipated. I am conscious to myself that through the long course of my Christian education, and my faithful services as a minister of the Church of England, I was, as I now am, *perfectly sincere*, and never shut my mind, nor hardened my heart against any argument that was ever presented to me in the shape of courtesy and love—and when Deism took *that* form, it took me, *heart* and all. Had I been dealt with, with what proud assumption of superiority which the consciousness of intellectual emancipation is too apt to inspire, had I been required to write myself, a *fool*, a *knav*, or a *bigot*, for believing—I should have continued a believer for ever. I hope, therefore, my dear Sir, that you will accept this as a plea in mitigation at least of your judgment against your mistaken persecutors—and as a justification of those mild and conciliatory methods which my feelings, as well as my understanding, will lead me to adopt in the same glorious cause, and to the same benevolent end, for which you have the honour of being a sufferer. I send you herewith the six numbers of the Clerical Review, which I published under circumstances of peculiar difficulty and discouragement in Dublin. I had to deal with time-serving, timid, and *vastly inaccurate printers*; and frequently had the mortification of seeing my best sentences so badly punctuated, or so ignorantly cut and altered, by the management of the printer to escape prosecution, as to sacrifice in one or two instances even the grammatical constructions. You will know how to make allowances for this, and judge from what it is, what I could have wished it to have been. It produced however under all exceptions the most happy effects, and I shall rejoice in seeing those effects extended in the use you may make of it. I submit it to your judgment, *entirely*. You have here also, *Pontius Pilate's Appeal*, which will bring us into better acquaintance, and shew you what I have been doing, and suffering, for the cause in another part of the world, as I trust you will soon hear of my success in the plan of operations so different from your own, but so entirely aiming at the same end, which the Society of Universal Benevolence has sent me to London to prosecute. Most heartily your friend, most resolutely determined to make your enemies right sick of the measures they have adopted against you; and devoted to the cause of God and of natural religion,

I am, Sir, your obedient Servant,

ROBERT TAYLOR.

No. 2, Water Lane, Fleet Street.

The following letter was received in answer to a request to be allowed to print.

R. C.

TO MR. R. CARLILE, DORCHESTER GAOL.

DEAR SIR,

June 10, 1824.

If any thing which I have done or written may have tended to alleviate the horrors of an unjust imprisonment, or to pour the balm of hope and consolation on the mind of one who has been “persecuted for righteousness sake,”—I feel, in the reflection on it, a satisfaction of heart, which no blame nor praise of man can diminish or augment. I attach not myself to your opinions; but I sympathize with your sufferings. I sincerely believe in God, in providence, and in the immortality of the soul, as *demonstrable* truth resting on the evidence of reason only, as I do believe with like sincerity, that Christianity is altogether as false as God is true, and its establishment and prevalence, the *greatest curse that ever befel the human race*. As for any communications you have received, or may receive from me, they are your property, and I shall be happy if they prove serviceable to you. I have never done an act in all my life, which I could wish to have concealed, or overlooked by God or man.

I am, Dear Sir,

Your faithful Friend and Servant,

ROBERT TAYLOR.

No. 2, Water Lane, Fleet Street.

The following brief sketch of Mr. Taylor's life and character, is taken from a pamphlet entitled “Pontius Pilate's Appeal, &c.” lately published in Dublin.

The Reverend R. Taylor was born at Edmonton, near London; no tongue would be found to attaint him with the whisper of an error—sometimes perhaps he may have been a little less of the Christian, but always and every inch a gentleman.—Previous to his entering college, enjoying the friendship and patronage of Sir Astley Cooper, he perfected himself in anatomy and surgery, and his name will be found as having passed with honor a public examination, and obtained the diploma of the Royal College of Surgeons.—With this meritorious testimony of talent and of learning, he entered at St. John's College, Cambridge, and at the

first yearly examination, when the son of the great Herschel, afterwards senior wrangler, and the present Astronomer Royal at the Cape of Good Hope, were his competitors, Mr. Taylor was neither the second nor the third—and the Reverend Charles Seemon of King's College, whose lectures Mr. T. regularly attended, probably recollects at this day, that in the department of literature over which *he* presided, Mr. Taylor was the *facile princeps*, and had no competitor at all. The testimonies of Mr. Taylor's collegiate life, (and they are of the highest order) are in the hands of the bishop of Chichester, by whom Mr. Taylor was ordained first deacon, and after a few months, priest. In the year 1813, he was appointed to the curacy of Midhurst, to which was added the little rectory of Lynch in the County of Sussex. Mr. Taylor, with peace of conscience and entire affection of all his parishioners, discharged the duties of his ministry until about the middle of the summer of 1818, in the most exemplary and excellent spirit of Christianity: of which testimonies exist at this day in the hands of Dr. Gaskin the Secretary of the Society of Christian Knowledge, and of the Bishop of London, to whom every circumstance of Mr. Taylor's clerical life and conduct was communicated. It was in the year 1818, that Mr. Taylor's extensive reading and deep reflection, led him to adopt the opinions of Bolingbroke, Hume and Gibbon: and when no discovery could have been made against him but by himself—when he might have continued to enjoy the liberal emoluments of his church, and have hid the sentiments of a Deist, as thousands do, under the inviolable covert of the sacerdotal robe, he made a voluntary surrender of his ecclesiastical preferment into the hands of his diocesan, stating "that his peace of conscience would not allow him to preach to others what he no longer continued to believe himself, and that in laying down his clerical preferments, he trusted in that, as in the whole tenor of his life, to acquit himself to God and his own conscience, as a wise and good man."

This act of self-denial, this "proud disdain of interest's sordid bribe," which, in a Theophilus Lindsey—in a Whitfield or a Westley, or in any blind fanatic who had only swopt sides and past over from one set of visionaries to another, would have been extolled as the height of virtue, and applauded to the very echo that should applaud again, was, in Mr. Taylor, every thing that was atrocious, and taken to be the unpardonable sin against the Holy Ghost. Mr. T. after committing this error, engaged the remains of his paternal property in a school at Bristol, which he purchased without security for the title by which the premises were held; and thus defrauded, was obliged to seek as a tutor in a school the necessities of raiment, bed, and food. He visited Ireland solely to conceal his fall in life, and to enable him to bear with the more philosophy, the humility of his situation, where he was less likely to be reminded of his former respectability. He be-

came assistant in Mr. Jones's school at Nutgrove, Rathfarnham, and how he acquitted himself in that situation—as well as a full account of the cruelty and malevolence of Archbishop Magee, who actually hunted him out even of this last asylum, will be found in a pamphlet written by Mr. Taylor himself on the subject, and sold at the office of Bull, the Printer of the antidote, on Redmond's Hill. And thus the man persecuted by bishops, reviled by editors, and about to be torn in pieces by saints, is entirely before the public. Behold the man of whom the chief priests have said he hath spoken blasphemy—behold the man whose destruction the methodists have sought and wished. Search him in every clause, weigh him in every grain, you will find him a perfect and an upright man, one that feareth God and escheweth evil: and none can condemn him who would have acquitted an individual not more innocent, or for whom the question could be asked with juster confidence—“Why, what evil hath he done?”

If it be necessary to Mr. Taylor's vindication to speak of the character of those who have received the sarcastic epithet of his *disciples*, it will be found that there are none amongst them that will *deny* him, none that will *betray* him, none that will *forsake* him; no *perjurors*, no *traitors*, and no *liars*. They are the most amiable and excellent men on earth, the most loyal subjects, the most faithful, most honourable, most virtuous of mankind: and if this moral superiority, which their conviction of the absolute truth and perfection of the principles which they hold in common with Mr. Taylor, has given them, provoke your hostility, dispute the pre-eminence with them—not by slandering and reviling, not by bitterness, spitefulness, persecuting, preaching and praying, in which you must always have the *say* to yourselves, but by paying them back in turn some portion of the love and generosity which they feel towards you, and by endeavouring to be as kind, as noble, as good, and as liberal as they are.

EGYPTIAN GODS.

NOTWITHSTANDING the sanctity of our religion, says Tully the Roman, no crime is more common with us than sacrilege: but was it ever heard of, that an EGYPTIAN violated the temple of a *cat*, an ibis, or a crocodile? There is no torture, an EGYPTIAN would not undergo, says the same author, rather than injure an ibis, a crocodile, a dog, or a *cat*.

There occurs, I own, a difficulty in the EGYPTIAN system of theology; as indeed, few systems of theology are entirely free

from difficulties. It is evident, from their method of propagation, that a couple of *cats* in fifty years would stock a whole kingdom, and if that religious veneration were still paid them, it would in twenty more, not only be *easier in EGYPT to find a God than a man*, which PORTRONIUS says was the case in some parts of ITALY; but the Gods must at last entirely starve the men, and leave themselves neither priest, nor votaries remaining. It is probable, therefore, that this wise nation, the most celebrated in antiquity for prudence and sound policy, foreseeing such dangerous consequences reserved all, their worship for the full-grown divinities, and used the freedom to drown the holy spawn, or little sucking gods without any scruple or remorse. And thus the practice of warping the tenets of religion, in order to serve temporal purposes, is not, by any means, to be regarded as an invention of later ages.

David Hume's Essay—The Natural History of Religion.

INSINCERITY OF THE CHRISTIANS, &c.

WE may observe, that notwithstanding the dogmatical, impious stile of ALL superstitions, the condition of the religionists in all ages, is more affected than real, and scarcely ever approaches, in any degree, to that solid belief and persuasion, which governs us in the common affairs of life. *Men dare not avow, even to their own hearts, the doubts which they entertain on such subjects:* they make a merit of implicit faith; and *disguise to themselves their real infidelity*, by the strangest asservations and most positive bigotry. But nature is too hard for all their endeavours, and suffers not the obscure glimmering light, in those shadowy regions, to equal the strong impression made by common sense and experience. The usual course of men's conduct belies their word, and shows, that their assent in these matters is some unaccountable operation of the mind between disbelief and conviction, but approaching much nearer to the former than the latter.

Ibid.

TO THE EDITOR OF THE REPUBLICAN.

SIR,

June 4, 1824.

As an advocate for “free discussion,” I feel myself indebted to you, and your shopmen, for making so noble a stand against a priesthood, whose intolerable pride, unfathomable hypocrisy, and insatiable avarice, are too grievous to be borne. I therefore wish you

to pay each and every one of your shopmen, who has been arrested since Christmas last, the sum of Five Shillings, and also to each of your shopmen, who may hereafter be arrested for selling your publications; and charge the same to my account. I have already deposited a sum, at your shop, in Fleet Street, for this purpose; which shall be added to as occasion requires.

I am, Sir, yours, &c.,
I. G.

Copy of a Petition from Sheffield for Free Discussion, presented to the House of Commons, by Lord Milton, May 12.

THAT your Petitioners consider the human mind capable of the most extensive improvement; and believe, that an unrestrained interchange of sentiment and opinion, has ever proved beneficial to the welfare of society; they feel convinced, that legislative restrictions upon any branch of literature, or science, have generally obstructed, and seldom, if ever, advanced, the cause of truth.

That your Petitioners are fully satisfied that all opinions, and doctrines, really beneficial to the community, will withstand the attacks of the ignorant, independently of legal protection; and regard, with the strongest feelings of disapprobation, the oppressive treatment to which many persons have been subjected, on account of a difference in religious opinion, from that established by law. They read in scripture, "That which is the work of man, shall come to nought; but if it be of God it cannot be overthrown. Who art thou that judgest another man's servant, to his own master he standeth, or falleth." Many quotations might be adduced against that system of persecution which has produced such havoc and bloodshed, in the world; but it is unnecessary to take up the time of your Honourable House, with a repetition of those passages with which you are *undoubtedly* acquainted.

That your Petitioners protest against the charge of immoral tendency, as belonging to any theological opinions; for, there has never been a sect that has escaped this charge in its infancy; and, as the great founder of Christianity lost his life, in opposing the errors of his own time, your Petitioners ardently hope, that they shall not call upon you in vain, to interpose your authority between the persecutors of modern times, and those who stand opposed to them on conscientious principles.

That your Petitioners are the more solicitous in this important matter, from observing an inconsistency in the proceedings of the courts of Judicature; where, without the least proof of the demoralizing effects of their opinions upon any individual in exist-

ence, the persecuted are denied the means of refuting the allegation by demonstrative facts, the evidence to their irreproachable demeanour through life, being totally rejected, or accounted no answer, to the vague charge of demoralizing tendency.

That it may happen, as in the case of Jesus Christ, that the most orderly and virtuous members of society, may fall the victims of irreligious fanaticism; the liability of honest and conscientious persons, to this shameful treatment, under the sanction and forms of the law, your petitioners consider a foul stain upon the name of Justice; an open violation of the divine precept, "do unto others, as you would they should do unto you," and they most seriously, and earnestly, entreat your Honourable House, to adopt speedily, such measures for the security and protection of all parties, and opinions, that the spirit, and temper of this more liberal age, imperiously require and demand.

Signed by 3 ESQUIRES.
 3 DOCTORS.
 20 MERCHANTS.
 117 TRADESMEN.
 131 MECHANICS.
 3 PRIVATE GENTLEMEN.
 1 EDITOR OF A NEWSPAPER.

Total 327 *.

The following letter was written at its date with a hope of an insertion in the paper to whose Editor it is addressed, a day or two before the trials of Campion and others came on at the Old Bailey. The Editor had scruples; but has kindly returned the letter: and as the observations on the thing called Common Law are presumed to be good, they are for that purpose here printed.

TO THE EDITOR OF THE MORNING HERALD.

SIR, Dorchester Gaol, June 4, 1824.
I CAN speak to my friends through the medium of my own (weekly) publication; but, by your permission, I desire to convey a word to my enemies, through the columns of the Herald. My subject is, *the renewal of prosecutions against the persons who serve in my shop, after more than a year's silence and cessation.*

That I was prosecuted five years ago, and am still a prisoner, is notorious; that I have been so fined, and so robbed

* Of this number twenty three were Quakers.

of property, as to be unable to pay those fines, is as notorious; that my wife and sister have each suffered two years' imprisonment, and that Mrs. Wright and ten shopmen have also been prosecuted and subjected to various terms of imprisonment, is also notorious. Every species of severity, and in some instances of cruelty, has been practised upon us, and yet, for a moment, nothing has been gained on the part of the enemy by all this prosecution; but they have hugely increased the circulation of those very books which they affect to deplore. Last year, prosecutions seemed to have ceased. The Chief Justice of the Court of King's Bench announced, that they would cease, as it was seen, that the publications had ceased to agitate the working classes. His assertion was followed by the liberation of Joseph William Trust, without sentence. The sale of Anti-Christian publications was assuming the ordinary and slow motion of other long published standard books, and whatever existed of discussion upon the matter was making as little noise as any matter of discussion could make. When lo! as if the ministers were resolved to make me a great and singular man in spite of my imperfections, they have come forward to prosecute with more impetuosity than ever; as if they seemed desirous to make resistance to such prosecutions a matter of national importance. Ten persons have already thrown themselves into my shop, without any solicitation on my part, and I daily expect to hear, that, in answer to my invitation, whole companies will be marching out of Lancashire and Yorkshire. I, and my friends, are fully sensible, that, like all former religious persecutions, *this must be conquered by the number of willing victims being exhaustless and undaunted.* Ten new prosecutions have been instituted in the last three weeks of May, and if persevered in upon the same principle, a perpetual Sessions at the Old Bailey will be found necessary; for, the major part of the men will be found equal to their own defence, with no small degree of force and ability. Men who have already suffered two years' imprisonment, and who are under none but their own recognizances, are willing to submit to similar sentences, and their wives to follow them; which are instances of devotion to principles, never excelled by any sect of Christians, from the first to the last that triumphed over persecution; and every sect has shared it, and has triumphed in its turn. Each growing sect has been denounced as a daring and penal violation of law, never to be countenanced; and each

has proclaimed the fallacy of applying legal restrictions to matters of opinion.

We, the present persecuted, argue for ourselves, that there is no law existing against us: we feel, that we do not violate any law, and act under that feeling. There existed no statute upon the subject of what is termed blasphemy, before the revolution of 1688; and, had it not been for the statutes made in the reign of William and Mary, religious persecution would have ceased, as it ought to have ceased, with that revolution. Those statutes were made against the then reviving sect of Arians, Socinians, Unitarians, or Freethinking Christians, or whatever they be now called, and continued in operation above one hundred years. They were repealed as to all their intents and purposes, by the Unitarian act of the 53rd of George the Third. But none of the modern persecutions have been carried on upon any statute; but upon what the lawyers call *common law*, of which, the only definition they can give, is, that it is *lex non scripta*, as if it were the better for not being written and defined; *that it is a thing of immemorial usage*, as if it were proper, that we should be now confined to unwritten law, because our ancestors could not write, and knew nothing of the use of letters; *that its interpretations are to be found in the bosoms of our Judges*, as if there were a Holy Ghost in law, as well as in Divinity, as if our Judges were inspired and called to their seats by some supernatural power, as is said of our bishops and clergy generally; *that it is ever consonant with common sense*, as if common sense were a fixed and definable thing, and above all things, the hereditary property of lawyers! Every man lays claim to the possession of common sense, and every man's differs from every other man's; for myself, I confess, that I can find it no where. The common law, then, is nothing, or every thing that every Judge may be pleased to make it. To say, that it exists, is saying, that every man, who sits in the capacity of Judge, has a power absolute over all the statutes of the kingdom; that we have so many absolute monarchs, or judges with power absolute in all cases that are brought before them. If this be common law, the sooner we write it down the better; because, every politician will admit, that one absolute individual monarch is preferable to an oligarchy of one hundred.

But to shew more clearly, that this common law cannot be a fixed thing, applicable to the protection of religion from criticism, it is sufficient to point the fact, that religion, the Christian religion in particular, is the most variable of all va-

riable things, and this the more so, since the reformation from Roman Catholicism, since the Bible has ceased to be a reasonable possession, and since criticisms upon its contents have ceased to lead men and women to the stake and burning faggot. To make *common law, lex non scripta, immemorial usage, the spirit of our Judges, or common sense*, to have a standing guardianship over religion, it is necessary that such religion be a fixed and definable thing, which it has never yet been; and the statutes that allow a variance in forms and ceremonies have undermined the only religious guides, or legal guides to religion, that were attainable. It is therefore quite clear, that there is no common law applicable to the protection of religion from criticisms, and that all the modern prosecutions of myself, family, and friends, have been illegal proceedings. Every sect is heretical and blasphemous towards every other sect, and every century towards the last. On what shall we fix, to be certainly safe? Nothing but silence. Ought we to be silent? and why?

RICHARD CARLILE.

TO MR. R. CARLILE, DORCHESTER GAOL.

DEFENDER OF OUR RIGHTS, Wisbeach, June 24, 1824.
I FEEL pleasure in remitting the inclosed sum of £2. 12s. 6d. though it would give me and the subscribers in general still greater pleasure to see you in a situation not to need it. That a man should be subject to fine and unlimited imprisonment for the publication of mere opinions is unwarrantable in the eye of reason and of justice, and contrary to the natural rights of man; we, therefore, cheerfully contribute our mites to assist you in the glorious and patriotic cause you so ardently labour to promote. Free discussion we hold to be essentially necessary to the cause of truth, and the only means of erasing from the mind the dreadful effects of fanaticism, and of restoring it to a state of moral purity. History affords no proof of the infallibility of any of the Gods; we, therefore, presume, that no person in the present day will lay claim to any such a qualification. It is asked then, upon what authority can restrictions on the press be made? Is it from reason, from sound policy, or from any regard to the morals of society? No: it is from self interest, and from a love of arbitrary and despotic power, that such restrictions are made: and to support an insolent and extravagant priesthood, together with a profligate and servile

administration of government. Until mankind can divest themselves of their prejudices, reason freely upon matters of the highest importance to their well-being in life, and leave off trusting to their imaginary deities, they must not expect to enjoy unmolested the fruits of their own labour. We congratulate you on the release of your amiable sister, and assure you, that the news was highly gratifying to us, though we are satisfied, that she was not liberated from any love of patriotism; but from a fear of the disgrace that would befall her most Christian persecutors, if her imprisonment had caused a premature death. We hope her health will soon be restored, and she in the full enjoyment of that liberty to which her exertions in the cause of freedom so justly entitle her. We hope the happy period will soon arrive, when persecutions shall no longer disgrace the annals of British history, but that all will be at perfect liberty to write and speak their sentiments without the fear of subjecting themselves to the most exorbitant fines, and imprisonment, without limitation. If there were no other circumstance that warranted our objections to Christianity, the cruelty exercised towards you, and those connected with you, by what are called the ornaments of the Christian religion, would be sufficient to satisfy our minds, that their conduct gave the lie to their boasted professions; but this, their conduct, is quite original; for no sooner did the primitive Christians get into power, than they became the most zealous and intolerant persecutors to all who dared to differ from them. We, therefore, allow them to be true and genuine Christians, and hope the time is not far distant, when you will have no need of men to combat something more powerful than infuriated bigots, and when the throne of reason shall not be usurped by the combined efforts of kingcraft and priestcraft. That you may live to carry on your glorious warfare with the enslavers both of body and mind, and bring about that glorious revolution, which is so essentially necessary to the happiness of all, is our ardent wish. Hoping you will soon receive a better recompense than a prison for your unremitting exertions, in a cause which has for its object the general emancipation of mankind, and which will ultimately bring about the greatest of all blessings, **UNIVERSAL LIBERTY.** Accept our thanks for the noble stand you have made against the enemies of every thing that is noble and virtuous, or that is at all calculated to better the condition of mankind. Wishing you a speedy release from that place where you are held by despotism, insulted by bigotry, and tortured by wanton cruelty,

I remain, yours, on behalf of the subscribers,

And have the honour to be,

W. C.

* W. C., one who wishes
every Tyrant King and
No. 1, Vol. X.

Priest as cold as his
Lapstone 2 6

	s.	d.		s.	d.
A Friend to Truth	1	0	A Materialist	2	0
Do. to Liberty	1	0	Do.	1	0
J. H. a Deist	1	6	W., one who likes a more		
Z. A. a Friend to Truth	1	0	elastic spring than the		
J. C.	1	6	Bible affords him	1	0
G. S.	0	3	T. S.	0	6
A Female Lover of Liberty	1	0	A Republican	1	0
A Friend to Free Discus-			E. B.	1	0
sion	5	0	W. Medess	1	0
A Christian Well-wisher	1	0	Mr. Sandine	1	0
A Friend to the oppressed,			R. H.	1	6
and a Lover of Truth	1	0	A Builder, who likes a bet-		
One who thinks Palmer's			ter foundation than the		
Principles of Nature			Bible to work upon	1	0
worth more than all the			A Female Friend	2	6
Bibles in the universe	2	6	W. D.	1	0
C. S., a Friend to the			W. Clark	0	6
righteous cause of Uni-			J. J.	1	0
versal Liberty	2	6	J. C.	2	6
One who is much happier			M. C.	1	0
since he has thrown off			M. A. C.	0	6
the fetters of supersti-			E. C.	0	6
tion	1	0	J. C.	0	3
W. P.	0	6	J. H.	1	0
R. R.	1	0			

A Friend, who took the trouble to send our address to Peterborough, has remitted to me the following sums:

	s.	d.		s.	d.
A Friend to Liberty	0	6	sion of the inquisition	0	6
A Lover of Truth	1	0	A Friend to the Liberty		
D. N.	1	0	of the Press	1	0
A Friend to Liberty	0	6	An Enemy to Priestcraft	1	0
An Enemy to the oppres-					

* The above subscription was commenced several months since, by Mr. John Blanchard, who, before it was completed, fell from the top of a large pile of timber, which caused instant death. In consequence of this melancholy accident, its completion was unavoidably delayed. Mr. B., was a firm supporter of the principles you labour so incessantly to promote, and was always active in circulating such books as were calculated to enlighten the mind, and reform the conduct. Though the bigoted may say he had no soul; his character for honesty, sobriety, industry, and his habitual good naturedness, will far outlive the immortal souls of the most superstitious and illiberal. We can have no greater proof of his filial affection, than by his denying himself the pleasures of the conjugal state, to support an aged and afflicted mo-

ther: not only providing for her during his life, but left his property to be appropriated to her use after his death. If man has a soul, where is a nobler soul than this.

P. S. The above subscription would have been forwarded a few weeks sooner; but for the unexpected prosecutions of your noble and spirited shopmen, it was deemed expedient to defer its remittance until your affairs were in a more settled state. Whilst we admire the manly and energetic manner in which Campion conducted his defence, together with his brother shopmen, we cannot but condemn the worse than brutal conduct of the reptiles in power, who could thus violate common sense and common decency, by trampling under foot the natural and inherent rights of man. To your shopmen we give our most hearty thanks, for their great and noble exertions, in endeavouring to establish the right of free discussion; and hope they will live to see the period, when the banners of Republicanism shall stand for ever unfurled; and to their prosecutors that shame and disgrace that must naturally result from such inhuman and despotic actions.

Note.—Thanks to my Wisbeach Friends. To say more to all, I must convert my publication into a daily one.

R. C.

TO MR. R. CARLILE, DORCHESTER GAOL.

SIR,

I WAS present on June 7, at the ascension of Graham's balloon, and being of a religious turn of mind, it brought to my recollection, by an association of ideas, the ascent of our blessed Saviour from the Mount of Olives into heaven, and induced me to consider and compare the circumstances of each. The balloon, which was of an immense size, was exactly twelve minutes before it became immersed in the upper regions of the atmosphere; for clouds they could hardly be called in the common acceptation of the term, being only the usual mass of density, that dwells there, far above the flight of any fowl of the air. It was curious to observe how quickly, yet imperceptibly, this vast machine lessened to the sight, though by no means ascending in a right line, till it seemed a mere speck, and entering the cloudy atmosphere, became invisible. Now, being, I say, of a religious turn, and having ar-

rived at an age when all I see and hear in this vain world derives its chief interest and delight from being compared with, and referred to the Holy Scriptures, it was impossible for a mind like mine to avoid so obvious an analogy, and the questions that naturally arose from it.

We now know that heaven, wherever it is placed, lies at an immeasureable distance beyond the remotest fixed Star; and we likewise know, that if a cannon ball were discharged from the nearest fixed star, six millions of years must elapse before it could reach this earth. Supposing therefore, that our Saviour proceeded merely at the same rate as the balloon, which was not half so rapid as a cannon ball, he would be twelve millions of years, before he got to the nearest fixed star; and how far beyond that heaven lies no mortal can tell. According therefore, to this plain reasoning, it is clear, that, unless a miracle were wrought at the moment when "*a cloud received him out of their sight*," he cannot have arrived there yet; but must be as it were, *in transitu*, with an immense part of his journey before him.

I should, therefore, be obliged to any religious philosopher for informing me what progress the divine areonaut has possibly made, or to what distance from the earth it may be safely calculated that he has by this time arrived.

A THINKING CHRISTIAN.

THE FOLLOWING LIST CAME TOO LATE TO BE ADDED TO THE SHEFFIELD SUBSCRIPTION.

Collected by Francis Marsden.

	s. d.		s. d.
F. Marsden	1 0	William Atkinson	0 3
Joseph Andrews	1 0	S. D.	0 6
C. M.	0 6	C. Taylor	0 6
George Walton	2 6	W. Wray	0 6
J. Staniland	0 6	W. Calvert	0 6
Pat Newton	0 6	Thomas Slea	0 6
John Marsden	0 3	George Hargrove	1 0
Daniel Sutton	0 3		

Subscriptions received at 84, Fleet Street.

	£. s. d.		£. s. d.
A Friend at Enfield, for Mr. Carlile	0 10 0	Mr. Kent	1 0 0
Do. for William Cam- pion	0 2 6	From a Friend, Rich- mond, Yorkshire	1 0 0
J. C.	0 2 6	From another Friend at do.	0 5 0
Mr. Radical, St. James's	1 0 0	Mr. Waller	2 0 0
		Mr. J. A.	1 0 0

From a few Friends to Free Discussion, at Red Lion Street.

	s. d.		s. d.
G. S. Jun., a Materialist, 1st subscription	1 0	R. S., Monthly mite do.	1 0
T. S., wife of the above	0 6	W. H., do.	1 0
R. S.	1 0	J. H., wife of the above	0 6
G. S., Sen., 1st subscrip- tion	1 0	W. R.	1 0
		T. J.	1 0

From a few Friends, at Enfield.

	s. d.		s. d.
S. Bickley, an Enemy to the Thing, in the name of the Thing, that draws the bread from the oven	2 6	J. M.	2 6
Mrs. Bickley	2 6	O. A.	1 0
W. M.	2 6	W. Brighton	0 6
		W. Benn	0 6
		Thomas Smith	0 6
		Mr. Beauchamp	2 6

Subscriptions to the Honourable the House of Blasphemers.

	s. d.		s. d.
F. Evans, to be equally divided	18 0	brave and undaunted Shopmen of Mr. Car- lile, by the hands of	
B. J., to be equally di- vided	20 0	James Hill	19 0
R. Green, for William Campion	0 6	A Friend of J. H.	1 0
Hibernicus, of Bath, for J. Jefferies	0 6	Mr. Frame's Friends	4 0
A collection from a few Friends of Free Dis- cussion in Regent St. Westminster, for the		Mr. Millard	2 6
		J. Shields	1 6
		D. Todd	1 6
		Mr. Le G.	1 0
		C. Fenton	2 0
		W. Shield	1 0

Collected by J. Hill, Globe Tavern, Mary-le-bone.

	s. d.		s. d.
Mr. Kirk	2 6	Two of Mr. Kirk's friends	2 0

	s.	d.	s.	d.
R. Jones	3	0	Mr. Thorp	0 6
Mr. Reid	2	0	Mr. Dunn	1 0
A Friend	1	0	To W. Tunbridge	5 0

William Haley acknowledges the receipt of £1. from a friend in Court, at the close of his defence.

We acknowledge the receipt of £5. as part of a subscription now raising in Bristol.

Also of £3. from Halifax, the communication with which shall be printed as early as possible.

William Campion acknowledges the receipt of £3. from the Translator of Dupuis.

A HYMN,

Extracted from the Gospel according to Philalethes.

OH, universe! immortal! infinite!—
 Oh, thou! thine own Creator and Creation!
 Unchangeable, yet ever various!
 Unwearied, tho' perpetually active!
 Incomprehensible! incomparable!—
 Oh thou majestic, solitary Being!
 Awful! mysterious! unutterable!
 Whose form is Space, and circulation Time!
 Whose eyes are Suns, and voice ethereal Music!
 Oh thou sublime perfection of existence,
 All where in part, yet no where wholly seen!
 Harmonious! beauteous! wonderful!—
 Oh thou true King of Kings, and Lord of Lords,
 Who art—whatever was, or is, or will be!
 Earth! Sea! Air! Planets! Suns! and Systems!—
 Indubitable God! apparent Deity!
 Who movest in the maddening waves and whirlwinds!
 Who standest fixed in these primæval mounts!
 Who blazest in the comet! and who darkest
 In the dread frowning of the thunder-clouds!—
 To thee—to thee, I cry—hail!—

THE TRIAL OF JOHN CLARKE,

For publishing No. 17, Vol. IX. of "The Republican," before New-man Knowlys, the Recorder, and a common jury, at the Old Bai-ley Sessions, June 10, 1824.

ON Monday Afternoon, May 17, 1824, John Clarke was taken from the shop of Richard Carlile, 84, Fleet Street, and brought before the sitting Magistrate, Alderman Hunter, at Guildhall; and there charged with having sold a certain scandalous, blasphemous, wicked, and profane libel, contained in No. 17, Vol. IX of "The Republican." Defendant pleaded ignorance of its contents; therefore wished those very wicked and blasphemous passages might be read to him. The Alderman then read: "Almost all the characters spoken of in the Bible were very immoral men, as Noah, Moses, Joshua, David, Solomon, Jesus, and Paul; a band of robbers, murderers, adulterers, drunkards, liars, impostors, and tyrants;" this, he said, in his opinion, was a most wicked, profane, and blasphemous libel.

Defendant—This, Sir, is only your opinion.

Alderman—It is, and must be, the opinion of every man who has accepted the religion of our Lord and Saviour Jesus Christ.

Defendant—It is not an accepted religion, it is forced upon the people; and I am no more bound to accept that, than the Mohomedan religion.

Alderman—Was sorry to see him in that condition, and advised him to consider not only his present, but his future state; for surely he was not so impious as to ascribe such epithets to those sacred characters.

Defendant said, that although he was ignorant of the contents of the book before, yet, since he had read the passage, he would maintain that it was nothing but truth, and truth could not be a libel.

The Alderman affected to be shocked at the Defendant's behaviour, and ordered him to find bail, himself in £100. and two sureties in £50. each.

Defendant then said, if he had sold the Bible, they would have been more justified in those means, for a more blasphemous book was never published than the Bible. He was then taken to Giltspur Street Compter.

On Monday June 7, he was brought to the bar of the New Court, Old Bailey, by the name of James Clarke, and when called upon to plead, said: My name is John Clarke, the name I gave in at Guildhall, the Compter, and Newgate; why am I to plead as James Clarke?

Recorder—You may plead that fact if you choose, and that will put off your trial.

Defendant—I do not want to put off my trial.

Mr. Shelton (Clerk of the Arraigns)—You may take advantage by pleading a misnomer.

Defendant—I do not want to take that advantage; it is quite immaterial to me what name you give me, I am the person who sold the book.

Clerk—Well then, you will plead to the name of James Clerk.

Defendant—Yes, Sir.

He was then asked whether he pleaded Guilty, or Not Guilty, and having pleaded Not Guilty, was removed from the bar.

Thursday morning, June 10, the Jury being sworn and in the box, a little after ten, the defendant, Clarke, was called to the bar, when the following jury was called:

James Bull.	Samuel Bates.
John Robins.	Charles Stewart Dunbar.
James Dean.	Peter Duval.
William Charles Good.	Charles Wing.
James Slater.	Thomas Pettit.
James Burrows.	John Moxatt.

The Defendant wished to ask the jury if any of them had ever tried an indictment for this offence?

The Recorder said, it was too late to ask that question now the jury were sworn, that question should have been put before, in proper time.

Defendant—It is for that reason I take this to be the proper time.

Recorder—I tell you this is not the proper time.

Defendant—Is the proper time before the jury is sworn to enquire for truth or after? This, Sir, is the proper time; I shall ask them now: have you, Gentlemen, or any one of you, upon your oath, ever tried a similar case to this?

The jury rose: some said no, and some shook their heads signifying no. The Recorder said something we could not distinctly hear.

Mr. Barnard, the city pleader, in the absence of his lead-

er (Mr. Bolland) who, he said, was obliged to be at Westminster, stated the case to the Jury. He said, this would afford an illustration of the truth of a statement contained in a morning paper, alleging that the Treasury Solicitor, had come down to court with a host of counsel to prosecute these defendants. The host of counsel consisted at present of his humble self. The libel in question was contained in a work called "The Republican," which was published in sixpenny weekly numbers; and he considered this publication to be of a most diabolical tendency, sold at a low price for the purpose of disseminating its poison among the lower classes of society. It had been said, that this was a war of opinions; it was no such thing: it was one thing to entertain an opinion, and another thing to publish it, when it contained principles calculated to throw society off its hinges; but he would not shock their ears and understandings, nor yet weary their patience by commenting upon such blasphemy. The libel was of such a horrid character that comment was superfluous: it stated "that the Bible was filled with contradictions, lies, fables, and nonsense;" and the chief persons mentioned therein, "Noah, Moses, Joshua, David, Solomon, Jesus and Paul, were a band of robbers, liars, murderers, drunkards, adulterers, tyrants, and impostors." This was the first time he had ever heard that even Deists dared to call in question the moral purity of our Saviour's life, and it was reserved for the periodical press of this day to class our Saviour with persons who were designated as thieves, robbers, adulterers, and murderers. Could any language be more horridly impious? He called upon the jury, as fathers of families, to stop the flood-gates of blasphemy, which had been let loose to deluge the kingdom with such hellish poison, sapping the foundations of the Christian religion, and tainting the minds of the rising generation, by giving a verdict of Guilty against the defendant, and pronouncing the work he stood to answer for, as the indictment truly described it, a "malicious, blasphemous, and impious libel."

He called William Cozens, a Bow Street Patrol, who stated, that he had purchased the 17th No. of the Republican, at a shop in Fleet Street, No. 84, with the name of R. Carlile over the door, on the 17th of May last, and that the defendant at the bar was the person to whom he paid six-pence for it.

Recorder—Was any other person, besides the defendant, in the shop at the time you purchased that book?

Witness—No, my Lord.

Recorder—In what part of the shop was the defendant when he gave you that book?

Witness—I cannot rightly remember.

Recorder—You are sure that is the person who gave you that book?

Witness—Yes, my Lord.

Recorder—Did you put any mark on the book by which you might know it?

Witness—Yes, my Lord, here it is.

Recorder (to the defendant)—Have you any question to put to this witness?

Defendant—Yes, Sir, I have. It is immaterial to my case whether any person were in the shop or not at the time he purchased the book; but being on his oath, it is expected he would say nothing but the truth. There was another person in the shop, a man from whom I was buying the Examiner Newspaper at the same time he came in. But, pray, by whom were you employed to purchase that book?

Witness—By the Solicitor to the Treasury.

Defendant—Do you mean George Maule, Esq.?

Witness—Yes, I do.

Defendant—From George Maule, Esq., himself, you received your orders?

Witness—Yes.

Defendant—And pray how much might you receive for that job?

Witness—I receive nothing for that in particular, I merely receive my pay as a Bow Street Patrol.

Defendant (to the Recorder)—I should wish, Sir, to ask George Maule, Esq. a few questions.

Recorder—You are at liberty to ask this witness what questions you may think necessary for your defence now. The Solicitor to the Treasury has a gentleman here, whom you may call upon after you have made your defence; and who, I have no doubt, will answer you any question in proper time. I believe it is Mr. Baldwin Raven, is it not?

Mr. Raven then stood up and said, yes, my Lord.

Defendant—This witness has told me, that he received his orders from George Maule, Esq., and I conceive it necessary to see him in order to discover if he has spoken truth.

Witness—It was Mr. Raven that gave me orders, my Lord.

Defendant—Did you not say just now, you received your orders direct from George Maule, Esq.?

Witness looking confused towards the Recorder.

Recorder—Did you receive your orders from Mr. Raven or the Solicitor to the Treasury?

Witness---From Mr. Raven and the Solicitor of the Treasury.

Recorder---You mean to say you received your orders from Mr. Raven while the Solicitor was present?

Witness---Yes, my Lord.

Defendant---I would wish then to examine Mr. Raven awhile, if you please, Sir.

Recorder---Mr. Raven is here and will answer you any question you think proper, after you have made your defence.

Defendant---I wish to ask him some questions now, Sir, as it is necessary for my defence.

Recorder---Well, Mr. Raven is here, have you any more questions to put to this witness?

Defendant---Yes, Sir. (To Witness)---When you purchased that book of me, did you ask me for any other books?

Witness---I did, I asked for Paine's Age of Reason and Palmer's Principles of Nature, and you told me you had not got them; but promised me I should have them in a day or two at farthest.

Recorder---Oh! when you asked the defendant for those books, he promised you should have them in a day or two.

Witness---Yes, my Lord.

Recorder---Have you any more questions to put to this witness?

Defendant---No, Sir, I wish to ask Mr. Raven a few questions. (Mr. Raven then stood up to speak, but he was desired to get into the witness box, when he was sworn.) I wish to know, Sir, whether you had read the 17th No. of the Republican prior to your sending for it by that man on the 17th of May?

Raven---I had.

Defendant---Then it appears to me you liked the book by sending for it again. (a laugh) What, pray, might be your opinion of the book, when you first read it?

Raven---I thought it impiously wicked and blasphemous.

Defendant---What do you mean by blasphemous?

Raven---That which vilifies and scoffs at God, the Holy Scriptures, the Christian religion, and our Lord and Saviour Jesus Christ.

Defendant---Where did you obtain that knowledge?

Recorder---Mr. Raven will answer you any question which is necessary for your defence, you have been told it is a blasphemous publication, and any person vending such publications is considered as the publisher, and amenable to the law of his country.

Defendant—Who is it that saith it is blasphemous?

Recorder---The law says so.

Defendant—Where is that law that says it, I cannot find it?

Recorder—Pretended ignorance of the law will not avail you; for every man is supposed to know what is lawful or otherwise.

Defendant—I conceive the commands of God to be of greater authority than those of men; blasphemy has nothing to do with the law.

Recorder—You are mistaken there, and only discover your own ignorance by saying so.

Defendant—It must first be proved what blasphemy is, I will not be satisfied with his, or any other man's bare opinion. I want to know how he obtained his knowledge of blasphemy.

Recorder—That you have nothing to do with: if you ask any question which is necessary for your defence, Mr. Raven will answer it.

Defendant—I consider Mr. Raven knows nothing about blasphemy, and I want to instruct him.

Recorder—Mr. Raven is not put there to receive instructions from you: have you any thing more to ask him, which you think necessary for your defence.

Defendant—It is of no use to ask questions, I can get no answer.

The libel was then read, and the indictment handed to the defendant to compare, who saw the words “meaning our Lord and Saviour Jesus Christ” inserted in the indictment, the which, he said, was not inserted in the pamphlet.

The Recorder said, whenever the word Jesus was made use of, as it respects the Bible, it was always considered to mean our Lord and Saviour Jesus Christ.

The Defendant said, there were more Jesuses than one, in what was once believed to be holy scripture.

The Recorder then asked if he had any thing to say in his defence.

DEFENCE.

Gentlemen of the Jury: Perhaps it is customary for persons calling themselves Christians, when placed at this bar, to flatter your judgments and appeal to your feelings, in order to excite compassion, and move you to give them a favourable verdict. But I desire no favour; neither do I crave mercy; all that I crave is justice, impartial justice. For, as Lord Mansfield justly observed, “that if the Devil him-

self came into court, he ought to have justice;" and as the nature of your oath binds you to give me that justice, I trust and expect you will pronounce that verdict which will not embitter any future moment of your life.

Being but an humble mechanic, I cannot afford to fee counsel; and, although several professional gentlemen have kindly offered me their advice and assistance gratuitously, I have declined the acceptance of either, trusting to the purity of my motives, and the justness of my cause; for truth and innocence need no counsellor, no advocate: where impartial justice reigns, truth must triumph over falsehood.

As my education has been limited, not having received a grammatical or classical education, I trust, that whatever inaccuracies I may make, the Gentlemen of the Jury will impute it only to my deficiency in the rudiments of literature, in consequence of my humble station in life. I do not wish to ascribe this prosecution to any malicious motives on the part of the prosecutors; and had rather consider it as a proof of their zeal for the glory of God; but I must declare it is not according to existing knowledge, that they make use of such means to render assistance to God. These prosecutions cause people to distrust the truth of Christianity. They consider that God is omnipotent, and able, with the "sword of his spirit," to fight his own battles, and defend his own cause without calling in the aid of a magistrate. Christianity, like all other religions, is not without its champions, who are now panting for the honour of defending it, by force of argument, from the attacks of its enemies; but who scorn to take advantage by entering the lists against a man fettered by the arm of power; and who think those prosecutions a disgrace to Christianity: therefore, instead of rendering any assistance to God, they are injuring his cause, and conferring upon me the greatest honour possible. But for the exertions of George Maule, Esq. my name would have been lost in obscurity. To that gentleman, then, I feel myself everlastingly indebted, and want words to express my gratitude for placing me in so conspicuous a manner, in the midst of the whole nation, upon so noble and just a cause. While posterity are being instructed in the principles of that IMMORTAL man, Thomas Paine, the greatest CHAMPION that ever ventured to support the cause of human freedom, the name of Richard Carlile, that undaunted, persecuted HERO, with those of his fellow-sufferers, his wife, his sister, his assistants, Mrs. Wright, Messrs. Tunbridge, Boyle, Holmes, Campion, Jefferies, Hassell, and all the noble army of mar-

tyrs, who have sacrificed their liberty, their property, and are even ready to sacrifice their LIVES in support and defence of truth and justice; while children shall lisp their names with gratitude and delight; to them shall the name of Clarke be added; whilst those of my persecutors, if not buried in oblivion, will be remembered with shame, covered with infamy and disgrace. Lest they should regret our want of courage and judgment to resist tyranny and oppression, saying, while like oxen we were led to the slaughter, so like sheep before the shearers we opened not our mouths, I, this day, PROTEST against those proceedings, as being both unlawful and unjust, and challenge those my persecutors, even M. A. Taylor, the honourable member for Durham, to show any law, or to produce any act, passed by the representatives of the British nation, and left unrepealed, which authorizes any person to bring my body into this court without my consent; and where there is no law, Paul says, "there is no transgression." You, Gentlemen, are told that Christianity is a part and parcel of the law of the land; but this is mere assertion: I demand proof. The honourable member for the city of Norwich, Mr. William Smith, has publicly declared in the House of Commons, that "Christianity did not depend upon law, it was founded upon stronger grounds, those of reason and argument." Christianity does not depend upon the mere assertion of Chief Justice Hale, that most learned, most excellent and pious man, as he was called by the learned Judge, the other day; and yet upon the subject of witchcraft, you acknowledge him to have been a most ignorant and superstitious man; or why repeal the laws of such a learned and excellent man? You will observe, Gentlemen, that this, like many other things which have been told in this court, will not be taken notice of, and why? because it is unanswerable. Is then a man to be torn from his wife, his family, his friends, and business, and cast into a prison upon a door mat covered with black beetles, through the *ipse dixit* of a single individual, a fallible man? Is it this, Gentlemen, that raises the "envy and admiration of surrounding nations?" The common law of this land is, properly speaking, *Saxon*; persons who knew nothing about Moses, Jesus, or any printed books whatever, and whose religion was Paganism; afterwards, the established religion was the Polytheism of the Romans, then Catholicism, and now Protestantism. How, then, can it be said, that Christianity, as it is now explained, is part and parcel of the law of the land, seeing there have been so many diffe-

rent religions established in the land? I do not intend to enlarge on this point, it being evident to the whole nation that this prosecution is unlawful, I shall not trespass farther on your time, but intend to prove, that, if the Christian religion is the foundation of all the administration of justice in this country, this prosecution is in direct opposition and contrary to the precepts and established principles of that religion. You will certainly acknowledge this prosecution to be unlawful, unjust, and also irreligious—and give your verdict accordingly. I would first have you, Gentlemen, to consider what I am charged with doing; whose *ox*, or whose *ass* have I stolen? Whom have I injured? Is the community or any private individual injured or molested by my disorderly conduct, that they find it necessary to shut me up in prison for three, five, or seven years as I have been threatened with, in order to preserve their lives, their property, or their chastity? No, Gentlemen, no man layeth any of these things to my charge. I have done nothing more than publish a book, an opinion, upon another book, another opinion; in fact, nothing more than my opinion upon the Bishop of Clogher's opinion. This book, containing the Bishop of Clogher's opinion, you have thought proper to consider *holy*; because your foolish forefathers, who thought that the earth had ends and corners, and would cast a man into prison for maintaining its rotundity, also thought that God would be alarmed, should man attempt to build a tower that would reach as high as Graham went the other day in his balloon, and who actually put men and women to the most cruel deaths, if accused of witchcraft. For ought I know, this book might have been produced from the filthy rags which were used by me in a state of infancy, which being converted into paper were formed into this book, and now called *holy*. You know that those men were ignorant Catholics, who were accustomed to call almost every thing *holy*. There were *holy Saints*, *holy water*, *holy candles*, *holy books*, and a number of other *holy* things, which you yourselves impugn and treat as ridiculous and absurd. If you consider this to be the word of God, and it is this which constitutes its holiness, why do you not obey it, why prevent others from rendering obedience to this word? for we are commanded to "search the scriptures," and to examine them like the noble Berians. Read Acts xvii. and see whether those things be so or not. I cannot spare you this Bible, for which I gave five shillings on this occasion; but as I suppose, in a Court of Justice, there are copies, I wish some of them to be hand-

ed to the Jury, as I intend to refer to several passages, and wish them to have one at the least.

(To be continued.)

TO CORRESPONDENTS.

A CORRESPONDENT under the signature of Christianus has sent a copy of the forged letter of a Publius Lentulus, and to the Senate of Rome, describing the person and character of Jesus Christ, as a proof that such a person existed. He might have sent other such proofs in abundance; for instance, the correspondence between Jesus and the King Edessar; the pocket handkerchief with which Jesus miraculously took his own portrait, by wiping the sweat from his face; some of the nails and wood of the real cross; or one of the garments of Jesus for which the Roman Soldiers cast lots. The existence of these are all so many valid proofs, that Jesus Christ once existed.

Let him read Lardner or Mosheim, and try how far back he can trace the letter of Publius Pentulus, or what these impartial historians will say for it.

PEN KNIVES. *Price 1s. each.*

AT the request of a friend, we have undertaken to sell a penknife made under the direction of Mr. J. B. Smith, the writing master. Its only recommendation is its shape for convenience of grasp and position of the blade; for the goodness of the blade the maker, Mr. William Cross, West Street, Sheffield, must be answerable. It is desirable to see good writing—this cannot be done without a good pen—that cannot be made without a good knife. I am pleased to see the great improvement in writing many of my correspondents have made, by following the instructions of Mr. Smith's book. Attention and resolution are all that are necessary to acquire a good hand writing.